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WEEKLY REVIEW.

We take the following from a *New York* paper:—

"Hon. Scott Lord years ago was obliged to take the benefit of the bankrupt law. Recently he returned to his former residence, Geneseo, and paid up, principal and interest, all his past indebtedness, from which the law had given him a release. His brother, Rev. Dr. John C. Lord of Buffalo, was a very able and eloquent preacher, but no sermon of his ever possessed the power to set forth the inviolable claims of the divine law upon an enlightened conscience, more than this act. Forcible as are "right words," how much more so are right deeds."

A human law can release men from obligations imposed by that law, but it cannot release a man from the obligations imposed by a higher law. The Pope indeed professes to grant men dispensation from obligations imposed by divine law; but we Protestants do not recogize his authority or the validity of any thing he does in that line. But with regard to the matter of insolvency, man does not get rid of the obligation imposed by God, to meet his engagements with his fellow men to the full extent of his ability, by going through the insolvent Court. The Christian is under law to Christ, and if by efforts or sacrifices he may at any time reach a position in which he can pay off the debts of a past insolvency, he will be impelled to make those efforts and sacrifices. The insolvent laws are for the purpose of relieving a man of the disability under which he lies in consequence of his indebtedness, so that he has an opportunity of going to work again without being harassed.

—Mr. R. N. Cust has published a pamphlet entitled "The Relation of Government to Education in India." He seems to think that Protestant Missionaries find fault with the Public Instruction in this country because the Christian religion is not inculcated in the public schools. So far as we understand the matter the Missionaries do not ask that Government schould inculcate Christianity in their shools, but should allow the pupils to know what the Bible teaches just as they may be allowed to learn what the characteristics of other religions are. The scholars learn a good deal about the ancient Greek and Egyptian religions, but go forth without any other knowledge of the Bible than they may have obtained from indirect sources perhaps unfriendly. And it does not seem to us that the alternative of high education carried on by Government is, high class education furnished by missions. What we have all along maintained is that so long as Government recognizes high education as a qualification for employment, the Natives would certainly secure to themselves the means of obtaining that education. There are wealth and public spirit among the Native gentlemen of this country to establish schools where the rising generation could enjoy the best educational advantages. For twenty years we have maintained that Government would best fulfil its appropriate functions, by supplying schools for the masses, in which the elements of education might be taught, planting them in every village.

—A man has been tried at Calcutta for the murder of the chief officer of an Am. Barque. He was one of the crew, and the evidance given went so strongly to establish the fact of outrageously bad treatment to which the prisoner had been subjected by the officer, that the accused while found guilty of manslaughter was strongly recommended to mercy and was sentenced to only a few days' imprisonment.

—Mr. C. Cross of Manchester, has written a pamphlet in which he gives some particulars of the wholesale trickery in cloth manufacture pursued for some years in Lancashire. We are indebted to a contemporary for an epitome of these statements. They are simply appalling. Originally a piece of $8\frac{1}{4}$lbs shirtings had 10 per cent. of size. By decrees the proportion of size was raised from 10 to 33 per cent, 61 per cent, 68 per cent, and at length 72 per cent.

"In this case the excess of warp over weft was 1·72 lbs. and of size 2·47 lbs., or in all 4·19 lbs. thrown into a cloth known to be $8\frac{1}{4}$ lbs. Could there possibly be invented a more deliberate method of ruining a trade than that of mixing in a calico purporting to be $8\frac{1}{4}$ lbs. shirtings 50 per cent. of useless matter with 50 per cent. only of the genuine stuff?"

It seems to us that this a matter that calls for national humiliation. By her manufactures England is known throughout the world. She is ever on the watch to discover an open door, no matter in what remote continent or island, by which she can introduce her fabrics. Scarcely has the missionary made his way to any land before the merchant is there with his Lancashire goods, beautiful to look upon, but soon discovered to be adulterated to the enormous extent of one half. What purports to be a genuine thing turns out to be half counterfeit. What conception will the nations of the earth form of such a people? And what will be their feeling toward the Gospel that is declared to them by men of the same nationality? Very much the same we should think as the Chinese are led to entertain by the Opium forced upon them. In view of such things what shall we say? Is it not likely that God will deal with the nation that brings such dishonour on his name? Can we wonder that the hard times continue? That trade is paralysed? 'When they entered unto the heathen whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.'

—The following is the letter of the Superior of the Cowley Fathers, with reference to the letter published in the *Rock*, and extracted in our last issue:

"I find that you have been a victim to the hoax which the *Rock* has been playing upon its readers in assigning to one of our society, a letter which is a mixture of nonsense and blasphemy. There can have been no ground for such a malicious assault upon us, as we have not any of us been in Buxton, nor have we any knowledge of the Malvern House establishment, nor have we any one in Buxton corresponding with us. Whoever may have been the originator of the scandal the whole thing is a simple lie throughout. We have no member of our society whose initials are F. C. Let me request that this letter may be inserted in your next issue.—Your obedient servant, R. M. Benson, Superior of the Society of St. John the Evangelist, Cowley."

—The *Deshabhimani or Patriot* is a monthly published at Madras in English and Tamil. It is edited by the Rev. W. T. Sattianadhan. The April and May numbers contain two lectures by him embodying his first impressions of London; they are to be followed by other lectures descriptive of what arrested his attention during the six months spent by him there last year. In the Tamil portion his wife gives her impressions of the same. The subscription price of this well-printed and deserving journal is but one Rupee a year.

—The Rev. Mr. Voysey has been preaching a sermon about Babu Keshub Chunder Sen, with special reference to the account of the latter given by himself in a public Lecture in Calcutta. Mr. Voysey is very much distressed that the Babu should confess to so much evil in himself. Our readers may remember that Mr. Sen gave a long catalogue of the most detestable vices and said that he found the roots of all these in himself. This happens to run counter to that representation which the Unitarians are accustomed to make of human nature. Mr. Voysey says 'there is nothing really bad in man's nature at all.' Here is an extract from Mr. Voysey's sermon:

"The difference, in fact, between a good person and a depraved person is that the latter has misused the good qualities of his nature, or allowed them to become perverted or corrupted by want of due control. Any one, of course, could repeat for himself Chunder Sen's self-accusation if, in doing so, he meant to say that his nature contained all the elements of such vices, and would bear them indeed, as fruit, were it not for self-discipline and self-denial. But this is quite a different thing from Chunder Sen's wholly false estimate of himself, his extravagant exaltation of the prophets, and his extravagant degradation of himself. In reality, he is well known to have been a man of quite singular beauty and genuineness of character, to have led a life of purity, chastity, scrupulous honor and truthfulness; and if he be at heart proud, vain, jealous, envious, ungrateful, violent, and revengeful, he has, at least had the magnificent moral courage to exhibit in all his dealings at home and abroad the exact opposite of all these failings. Indeed, so far as the life of any man can be

known at all, it will bear favorable comparison with that of any of the world's prophets; and we feel quite sad at his weakness in declaring himself to be not only below Jesus, but below John the Baptist—"unworthy," he says, "to unloose the latchets" of the said John's shoes; and as generally of a most tarnished moral complexion when brought into contrast with Paul, or Luther, or John Knox, or any other eminent religious teacher.

"Were this humiliation a mere pretence, we might feel a high degree of indignation. Chunder Sen could not but fall in our respect if he gave way to such undue expressions out of a false modesty. But he believes what he says, and we are not angry with him, but sad. His mind is evidently weak or shaken, and he is in sore need of medicine, or healing rest. There is something wrong, not with his ever honest and innocent heart, but with some physical organ, or with his nervous system, to make him feel this hypochondria. And I assure you, my friends, it presses upon me as a duty we owe to so good and brave and holy a man, to let him know, without any misplaced tenderness, what aspect these confessions have in our eyes. It will be truest kindness to tell him, even roughly, that we do not believe a word of it."

So that Mr. Chunder Sen's account of himself is not worthy of the least credence. He may tell us that he is conscious of movements towards pride, vanity, jealousy, envy, ingratitude, anger, lying, forgery, manslaughter; we laugh him to scorn; there are no such tendencies in him; it conflicts with our theory of human nature. Facts are stubborn things; but if facts do not accord with my theology, so much the worse for the facts. No; Mr. Sen; if that heart of yours tells you that you have the roots of these bad things in you, your heart is a great liar and you may tell it so from me, Mr. Voysey. Tell your heart that it is to be branded as a liar and calumniator, until it learns to use the language that we use, and call you a good, brave and holy man, a man of magnificent moral courage, a prophet and more than a prophet.—But there still remains this invincible contradiction, that Mr. Voysey attests the heart of Mr. Sen to be *ever honest and innocent*.

—A Wani who was out of caste, had been long baffled in the endeavour to get his son married, but at length found at Mhow a Wani who consented to give his daughter on condition that the other should give him Rs. 850 to open a shop with. The money was advanced and the shop opened. The girl's father then refused to fulfil his part of the engagement. Morality was a very small thing in his eyes and caste a great thing. The other man, thinking he had a right to the girl for his son, seized her one day as she was playing in the street and had the marriage performed. We are surprised to learn from the *Deccan Herald* that the Cantonment Magistrate has sentenced both the father and the son to two years' rigorous imprisonment and the Brahmin who performed the marriage to ten months' of the same. If the girl's father had agreed to give her to him, the fact of his being not in caste could no longer be used as a plea against fulfilment of the contract.

—The case of Huri Naik is still pending at Poona. Some say this is not the veritable Huri Naik, the Dacoit leader. and it is averred that all the leaders have duplicates and notably Wassoodev Phudke. We are even told that the latter was not long ago in Bombay, and waited upon a certain well-known Maharaj, held in high repute for sanctity, to receive his blessing, which was duly given him. This Wassoodev has been in the habit of employing the leave enjoyed by him as Government servant, in going about the Presidency, making friends and interesting them in his projects or dreams, and has been long preparing for the scheme lately hatched. He is a Chitpawan Brahmin and his influence has brobably been chiefly in this division of the Brahminical order, though it remains to be seen how extensive that influence was.

—In a recent number of the *Christian* we find an article on social distinctions in the church. Is the etiquette of the world the rule of the church, it asks. Is there an inner circle and an outer ring, and is the condition of admission to the former, something quite apart from the evidence of true discipleship? The writer thinks these questions must be answered in the affirmative, and that it is a great reproach to the church that there should be a species of schism arising out of social distinctions. He admits the necessity of social distinctions, but thinks they are carried too far in the Christian church of our day. There is little doubt that he is right. The thing is much more true of some churches than of others. In some it really seems that there is a broad impassible gulf between the poor and the rich as far as regards the reciprocities of courtesy. The rich may indeed visit the poor, but it must be regarded as a visit of kindness, an act of condescension, a graceful stooping from the higher position that belongs to the party, but without the slightest desire that the poorer party should forget that there is a social gulf intervening. The poorer party is not expected to return the visit. Now this is good as far as it goes, and there may be real kindness and a measure of Christian love prompting the act; it is much better than no intercourse at all; and it may be that the poorer brethren would not find themselves at home in the drawing-rooms of the richer; still, there is some thing here that falls short of the spirit that appears to have actuated the early Christians; at all events, short of the spirit of Christ. Our Lord was present on one occasion in a crowded drawing-room or dining-hall, and he found fault with the rule that had dictated the invitations. He would have wished to see a different sort of guests, viz. the poor, the halt, the blind. Society invests men with the right of setting up a barrier or fence, within which a man may deny admission to those whose fellowship he does not desire. But what says Christ to this? He says to his disciple. let there be no other barrier than that which I myself have put up. If you love me supremely, you will love those that bear my image, and in the degree in which they bear it. There are indeed affinities caused by similarity of tastes and habits and culture; but when you introduce one overpowering affection into the heart, this will greatly modify the action of those other affinities. John was the beloved disciple; there seems to have been a special affection for Lazarus and Mary and Martha; Nathanael was an Israelite toward whom the heart of Jesus went out; and we are told that our Lord loved the rich young ruler, who went away from him sad. Still, there is here nothing that justifies that state of matters to which the writer in the *Christian* refers. The remedy for this state of matters is to be found in a mightier accession of the love of Christ, lifting us above the miserable distinctions of the world. How strange it will be in the day of judgment, for those who on earth were members of the same church and sat under the same ministry, to be introduced to one another for the first time, at the right hand of the judge!

—Those who were not present at the lecture delivered at the young men's Christian Association meeting, on Friday of last week by the Rev. Mr. Jeffrey, missed a treat. The lecture was on Ireland and the Irish, and no one could be better fitted to handle this inspiring subject than the Lecturer, though he was compelled to admit that in the judgment of the Irish proper, the nearest approach that he could himself make to the dignity of belonging to those who were in some respects 'the aristocracy of the world' was that he was an Ulster Scot. Some interesting glimpses of the pre-Milesian attempts to colonize this Westernmost bit of Europe, were given; and the character of St. Patrick was honourably vindicated. We hope there will be a second lecture in continuation of the same subject. A number of Native students were present, and seemed much interested; perhaps they were drawing analogies between Ireland and India as affected by the presence of a dominant foreign rule. Mr. Jeffrey is a most racy and entertaining Lecturer.

CHAPEL AT PANCHGUNI.

Years ago land was purchased in this place and a good sum of money subscribed for the purpose of building a Union Church—but for some reason the house was never built—and even up to the present time the people have been without a place of worship. From time to time different ones have expressed a wish, that a chapel might be built, but nothing had been done, until about ten months ago, when a few interested in this object, said we needed a chapel and we must have one:—although we have not the funds, still it is for the honor of God. Let us therefore commence the work—looking to him for assistance and for a blessing.

Long before a stone had been bought, before the work had in any way been commenced, the native Christians of the Buinz Church met and laid the foundation in prayer and faith.

They then felt that God had heard their prayer and from that day on they never doubted but that God would help in the work. From that time these native Christians, with many other Christian friends, have prayed for this object, and God has in a marked and wonderful manner put it into the hearts of many friends to give for the work. At the native dedicatory service one of the native Christians said; "a short time ago there was no sign of a building in this spot; but now these walls, doors, windows, floor and roof stand before us and testify to God's faithfulness in hearing and answering the prayers of his children. After having such an answer to our prayers as this can we ever again doubt God? Let us come to our Heavenly Father in faith believing, and ask for all the things really needed by us."

The Chapel is 36 feet long, 18 wide, and 14 feet high.

For work and material there has been already expended about fifteen hundred rupees, and we are thankful to be able to say there is not a pice of debt to stare us in the face, and take away the pleasure of our entering and worshipping in the new Chapel. To fit it up with mattings, benches, pulpit and chairs will cost three hundred rupees more, and we are glad to say two hundred rupees of this amount has already been paid or provided, and we feel we shall receive all we need.

ASIATIC SOCIETY
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on 28 February, 2020

We pray that he who has given us this neat and comfortable place of worship, will also bless us with his own presence, and that many may be spiritually blessed who come here to worship.

The chapel was dedicated on the 23rd of May; five ministers of the Am. Mission took part in the services. The address was delivered by the Rev. C. Harding and the dedicatory prayer was offerred by Dr. Bissell.

On the Sunday following there was a dedicatory service in the Vernacular in which some of the missionaries and the native Christians took part. Both of these services were well attended.

Our chapel is not large, nor is it in a large village. Why should we then make so much ado about it? We feel we have great occasion to rejoice and be glad, and to praise God for what has been done for us; we claim that it is not a small matter that a house for the worship of the true God has been erected in a region where we see only temples for the worship of heathen gods, where we are surrounded by thousands who fall down and worship dumb idols of their own making. We trust this building and the many services to be held in it, will bear testimony against the heathens and all who forsake God, and may prove a great blessing to this community.

S. R. WELLS.

Panchguni, June 4th 1879.

The Bombay Guardian.

SATURDAY, JUNE 7, 1879.

REMINISCENCES. XXII.

WE continue our extracts from the journal kept in 1839.

"Arranged with the young Frenchmen from the Steamer to start with them for Catania by land, the same day. Trouble, but civility, at the passport office. I remember with execration the gentlemen of the Neapolitan Passport office. Messina is rather a pretty town, and if all the buildings were finished, would be decidedly so. Almost the first thing that strikes you is that scarcely any house has attained its natural growth; the commencements are fine, the designs grand, but scarcely more than the foundations are laid. I did not understand at what period these constructions took place; perhaps under the French. From the moment I set foot in Sicily till I left it, I could but mourn the unhappy condition of the country in a political point of view. It is an abandoned country. A local government would do wonders in regenerating this beautiful island. Misery stares you in the face and hangs upon your footsteps, constantly. Messina is full of convents. Entering a church which was entirely deserted and looking through a gilt *grille*, espied a number of nuns in an adjoining cloister, at prayers. One of them with beautiful Sicilian eyes, coquetted with us the whole time. Delightful, but tantalizing. We entered our *voiture* at noon and were soon on the road to Catania which runs along the shore. The drive was most agreeable. The scenery enchanting. Stopt at Giardino that night. Either the maccaroni or the wine refused to accommodate itself to my system and I suffered all night. We were to get up at day-light for the purpose of ascending the mountain on which is situated Taormino, (Taurominium.) Only at the last moment I decided to get up and join my friends in the expedition. The donkey ride was of great service to me, and when at the summit I forgot all indigestion. The remains of an ancient Greek theatre of great extent (14,000 spectators) situated on a summit commanding a glorious view of the Mediterranean, more beautiful here than elsewhere, the coast with its frequent curves stretching to Syracuse, the rising hills and Mount Etna away in the South, inspired me with a delicious feeling of admiration for nature and the Greeks. The theatre is supposed to have been Roman of the age of the Antonines. It may have been constructed on the site of a more ancient one, as the architecture is of a corrupt Corinthian. Pythagoras appeared to his disciples in Taurominium and Metapontium at the same time, a plenipresence of the same sort that was claimed for Swedenborg. Passed Mt. Etna this day; her side encrusted with eternal snows. 15,000 feet high; her base is said to be 100 miles in circumference, enclosing a population of 160,000. Catania, 4 P. M. This city made a most agreeable impression. The houses have projecting balconies, heavy but ornate. When I recal my ancient ideas of Sicily I am surprised that I am not more disappointed. I fancied that I would step into a country two centuries younger than others and had an indistinct idea of orange trees, verandahs, beautiful eyes that had never seen a stranger, and adventures half a score a day. But as I approach a country I find that my imagination gradually takes herself off as if conscious of her own falsehood. She shifts her scene from one land to another as fast as her illusions are unmasked; from Venice to Naples, from Naples to Sicily, Sicily to Spain &c. The old city of Catania destroyed in 1669 now sleeps in lava beneath the modern one. Antiquities, frescoes, coral and amber collections, museum, Benedictine gardens, organ, piano, collection of Bellini's music. Here Bellini was born, here he is adored. At the theatre saw a piece in lingua Siciliana, perfectly unintelligible. Embarked in the San Wenefrede again and at noon were at Syracuse. The town of S., is confined now to the island of Ortygia, formerly one of its quarters. It served as a prison. Off into the country to see some relics of the ancient city. The quarries interest. The ear of Dionysius is a fine artificial grot of immense height and depth, famous for its echo where Dionysius, from a little cell at the summit (to which I mounted in a chair) listened to the groans and imprecations of his enemies put to death by his command. Theatre, amphitheatre, tombs cut in the rock, an aqueduct for the most part subterranean, ruins of the temple of Jupiter Olympus. The next morning went in a boat ta the fountain of Cyane, sailing up a tiny river of a dozen feet in width, the papyrus growing on each side, till we came to the source yclept the aforesaid fountain. It was a delightful excursion, made in the company of my Russian friend, the three Frenchmen and Mess. de M. and De C., most agreeable and intelligent French gentlemen. The papyrus grows a dozen feet in height, a naked stalk surmounted by a tuft of leaves. A day is necessary to visit the remains of the ancient walls. One is astonished at having the proofs before him of the immensity of ancient Syracuse, as the mind does not easily lend credence to the tales of ancient historians giving it a circuit of 22 miles, and a population of one and a half millions. The columns of the temple of Minerva are doric and very fine. Washerwomen in the fountain of Arethusa.

22. Sailed from Syracuse to Malta. A bad night. The cabin was a second black hole of Calcutta. I thought something of dying. [We pass over the notice of Malta.] 26. 6 P. M. Embarked for Syra in an Ottoman Steamer. Few passengers; the two young Frenchmen and several Englishmen two of whom were very good company, having travelled a good deal. Arrived here last evening. What an inexhaustible fund of meditation is this same Mediterranean. It is the most interesting piece of antiquity existing, the grandest and most perfect.

Apl. 30. My birth-day. Went ashore at Syra and repaired immediately to a *café* where I smoked a chibouque, and afterwards strolled about this singular town, less picturesque than the preceding evening when we admired it by moonlight from the steamer.

May 1. In the evening bade my friends good by on board the *Sesostris* bound for Smyrna, afterwards went to the Rev. Mr. Hildner, thence to the casino and then to the theatre. Next morning received a short letter from my father, and another from the postmaster at Paris, informing me that a letter to my address was at Paris, and could not be forwarded, the postage not having been paid. I never was more provoked in my life: shall not have another letter before my return from Thebes. My vexation was somewhat dispelled by a visit from a young Greek who had been educated at Columbia college, New York, a charming young man. He seemed to be delighted to see an American, and nothing could exceed his courtesy. At nightfall, embarked on the *Leonidas* for Alexandria. My Greek friend introduced me to two of the passengers, a Polish gentleman who had fought in the revolution, now in exile, and a young man whose father, Russian Consul at Beyrout, had died, as well as the rest of his family, of the plague. The passengers were chiefly English officers going to India, some Chinese priests from the Propaganda at Rome, a dozen Turks from Constantinople stretched on their carpets, smoking their chibouques, an Arab and a Turk residents of Cairo who had been visiting England. I did not greatly enjoy this voyage, though the weather was delightful; the party of English seemed to be satisfied with their own society.

4. 9 a. m. arrived at Alexandria. The steamer was on the point of running aground when the pilot who was coming out to meet us, cried to us to back the engines. It detained us considerably. Felt as if I were in a strange country, during the hasty walk from the wharf to the hotel. The many-complexioned groups, the camels, the women like moving meal-bags, their eyes alone visible, the variety of costumes, the covered lanes. &c. &c. Hired a servant for my voyage up the Nile. The Pacha's fleet appeared well as we passed it in the harbour; the crews however are mostly boys. There are even officers of 16. 5th. At evening bade my Polish friend good by, and set sail in my canjiah on the Mahmoudie. I am now stretched on my mattress in the little cabin smoking my chibouque, reading Byron, ever and anon looking out upon the night, sometimes thinking of——, and now listening to the recitative chant of the boatmen.

Though Homunculus had but little baggage, place had to be found, on leaving Paris, for Shakespeare's complete works in one volume, Byron's do. in another, and Shelley. This was his idea of the *sine qua non* of mental pabulum.

6th. Slept well; but next morning could only find the half of me, the rest having been devoured by mosquitos, fleas, bugs &c. At 10-30 arrived at Alfe and in another hour had changed my canjiah, and am now sailing bravely up the Nile. Beyond the verdant banks nought visible but palms, and mosques. Neither my moral or my physical nature asks for any thing. In the afternoon passed a barque containing the English officers who were with me on the *Leonidas*. Quite enthusiastic till 7 o'clock when the wind died suddenly away. Maccaroni, pipes, rice and poetry by day; bugs, fleas, spiders and other insects by night. The crew ashore towing.

7th. Beautiful weather. I am decided to go alone to Thebes. I shall regret very much if I allow myself to be tempted by the offer of a companion. This solitude is delightful. I can smoke, read, sing, meditate, and poetize at ease. I am getting quite enthusiastic about the Nile, though merely by the force of association. Hauled to at 11, alongside of the English boat. The occupants were very civil now and invited me aboard where I continued even after we were under way, and helped them to eat a very good dinner. Had the pleasure of seeing my boat pass theirs most gallantly. She is the fastest boat on the river. At 8 came to; too much wind; much ineffectual swearing. A head ache put me out of the notion of boiled goose and ale; like better my maccaroni and Nile water, the best I ever drank.

THE ENVOY AND HIS CREDENTIALS.

THE *Indian Mirror* makes the following remarks on something that appeared in the *Bombay Guardian*:—

"In whatever light the *Bombay Guardian* may view miracles, our contemporary himself admits that they cannot generate repentance or love. Nor can they convert in any sense. A man who puts faith in Christ on the strength of the supernatural things that he did, must be a pitiable sight indeed. We believe every true Christian has been converted by the *life* of the great master, and not by the miracles that he is reported to have done. One has to believe in him first, and then he finds no difficulty in accepting the miracles. If, then, these are not necessary for the conversion of a sinner, why make them the *sine qua non* of religious belief."

Our contemporary expresses the remarkable opinion that a man who puts faith in Christ on the strength of the supernatural things that he did, is a pitiable sight indeed. Who taught him this? Not Christ, certainly. He spoke of the miraculous things done by him as the Fathsr's attestation of him, without which the Jews could not be expected to believe upon him. What is the faith that Christ demands of men? To mention but one element of it; it implies that we are to accept of all his teaching, and abandon all that is not in harmony with that. In multitudes of instances a man cannot be a true believer in Christ without encountering the bitterest opposition of his parents and friends. What right has he to surrender himself absolutely to the guidance of any one, though he might appear as an angel of light, unless there were the clearest attestation of his having been deputed from heaven? The life of Christ is sufficient, says the *Mirror*. But there are many who profess to have the highest admiration for the life of Christ, who do not even believe in the necessity of a revelation and who thus place a gulf between them and Christ that they can never pass, and that he certainly will never pass. Take the case of an envoy despatched by one sovereign to another. The latter may be greatly pleased with the envoy and show him great attention because of his personal qualities, but the one thing on which the envoy is intent is that the message of which he is the bearer should be received, and no amount of personal attention will avail without this. Christ comes as the anointed One, the Light of the world, to bring us into harmony with God, and his divine works are expressly wrought that we may know that in him is all the fulness of the Godhead bodily. Take for instance the case of the paralytic who was brought to him and who was let down through the roof in the presence of a large congregation of various classes. Our Lord at first says to the man 'Thy sins be forgiven thee.' Immediately the scribes who were present found fault with him because he professed to forgive sins, which God only could do. Jesus knowing what was in their minds wrought a miracle restoring the paralytic to health so that he went forth before them all, carrying the bed on which he had been lying; and he did this expressly that they might know that the Son of man had power on earth to forgive sins. How else could he have given this evidence? The *Mirror* says: One has to believe in him first, and then he finds no difficulty in accepting the miracles. But miracles are a sign not to those that believe but to those who do not believe. Perhaps the faith of the editor of the *Mirror* would be a different thing from what it is, if he gave more heed to the evidence that Christ was divine, and his word creative. The supernatural things wrought by Christ were not merely an exhibition of his power but of his goodness and compassion, as they were miracles of healing wrought for the most part on the poor and neglected. The cry of Bartimeus was 'Son of David, have mercy on me.' It was mercy he sought and not merely a display of power.

The possession of power affords the means of testing character, and the possession of extraordinary power becomes a crucial test of character. Many a man who in humbler circumstances would go through life without reproach, when invested with power finds his principles subjected to a strain never before experienced. When the voice of God was heard saying 'This is my beloved Son, in whom I am well pleased', the belief naturally arose that he who had received this attestation was invested with power and authority greater than ordinary men enjoy; and the question immediately arose, what use will he make of these singular endowments? The Ruler of the darkness of this world lost no time in endeavouring to induce Christ to employ these powers in some different way from that for which they were bestowed. Among men it is invariably found that the possession of uncommon power favors, it may be in some insidious way, the growth of selfishness. Wealth is power, and the possession of great wealth disposes a man to consult his own convenience rather than that of others in the employment of it; it requires a greater devotion to principle for him to resist the temptation to please himself, than is needed by a man in the humbler walks of life. Prosperity is a severer test of character than adversity. Now the Lord Jesus did not take to himself great wealth or a high position in society; but as the Son of God, he was clothed with power to do works such as no other man had ever done. Well, how did he use it? The use that he made of it very strikingly and beautifully reveals his character. He was tempted to avail himself of his divine power to supply himself with food when fasting in the wilderness; but this temptation only brought out the evidence that with regard to the satisfaction of his own wants he waited on the providence of his heavenly Father; he walked by faith. And thus it was all through his ministry; he had experience of all the trials incident to a life of poverty and would not banish them by the utterance of a potent word such as he was constantly uttering for the banishment of the ills that others were suffering from. When therefore we hear a person expressing great admiration for the character of Christ, we are led to call his attention to the fact that the most impressive revelation of the character of Christ is found in the employment of his miraculous power. In this, Jesus the Christ differs from all the great teachers of humanity. We find that even with such power as they derived from their reputation among men, their characters failed; provocations were more sternly resented because of the height of honour to which they were raised. Men in whom there was so much to admire as there was in David and Solomon, gave way under this crucial test. Not so the Lord Jesus. He was meek and lowly of heart at the very moment when he was giving sight to the blind, cleansing to lepers, and life to the dead. We admire the way in which he endured the contradiction of sinners, his patience when accused of having a devil and when treated as a malefactor; but what an important element in his meekness is the fact that he had power to scourge men with more terrific plagues than any that were removed by him. And how amazingly is the deportment of Christ when in the hands of his enemies, exalted by the fact that at every step he was resisting the temptation to put forth his power in a way to overwhelm his enemies with confusion, and relieve his disciples of the great opprobium that they were under through his apparent weakness. On the whole, we think that God's conception of the Christ that we want is to be preferred to that offered us by our Calcutta friends or by any other professed admirers of Jesus the Christ.

WHO PROSPERS.?

How does it fare with men who are conscientious and unselfish? and how does it fare with men who just seem to please themselves? These questions occupy the attention of many young men, who seek in this way to ascertain whether there is in the course of human events any evidence that the universe is administered with reference to moral considerations or not. Many come to the conclusion that it really makes no difference in a man's fortunes whether he is actuated by a desire to do what is right or by a desire to do what is pleasing. It seems to them that provided a man has sufficient sagacity to obtain the confidence of men, it is not worth while for him to sacrifice his interests to conscience. He will be just as much favoured by what is called providence as the man who is actuated in all things by a desire to please God. They satisfy themselves that the course of human events is not affected by questions of right or wrong. They do not find in this any evidence that there is on the throne of the universe a Ruler who has that hatred of sin and that approbation of righteousness that Christians impute to him. And many perhaps are encouraged to entertain skeptical views by these observations of what comes to pass around them. Is there then any contrariety between the teaching of the Scriptures and the course of human events? Is there any warrant for the skepticism to which we have referred? We are sure that there is none whatever. The difficulty is that there is a mode of investigation that is not favourable to success, whether the subject of enquiry be a written revelation or the course of mundane events. A man who glances here and there at Scripture and leaps to conclusions without deliberation or careful comparison, or whose mind is preoccupied with ideas that he is not willing to give up, will not be likely to recognize the claims of Scripture; and so will it be with him who looks at the present consequences of moral actions. God has not so exhibited the truth that it will be apprehended by passionate or prejudiced or selfish men. There must be a sense of the importance of ascertaining it that will lead a man to surrender his prejudices and go beneath the surface for evidence.

For example's sake; The Bible tells us

that 'a false balance is abomination to the Lord, while a just weight is his delight.' A man may say: let us see if it be so; if any thing like deception in trade is an abomination to God, then the weight of his indignation will so rest upon the man who practises fraud that it will be impossible for him to prosper. Only they will get on in the world who are most conscientious and upright in all their dealings; while the practisers of fraud will certainly sink to the lowest grade of society. Halt, my friend. Because a certain course is highly displeasing to God, does it follow that he will manifest his indignation just in the way that you imagine? He will undoubtedly manifest it in due season; but there may be reasons why he should not be precipitate in manifesting it. This is a time of probation rather than of judgment. God is willing that men should have prolonged opportunities of learning the lessons which he wishes them to learn. A kind teacher who has in hand a bad lot of boys taken from the slums of a great city, will not expel them because of a first or second offence. God's great aim is to draw men to himself by the manifestation of a friendly interest, and he accordingly does not make haste to execute the full penalty of sin. Again, if judgment immediately followed an evil work, what evidence would there be that men were actuated by loyalty towards God, or by genuine regard for truth and justice, in their conformity to the laws? If, in all instances, it were made apparent that honesty pays best, it would be impossible to ascertain who were *really honest*; for all that any one could say, their apparent honesty might simply be a studied attention to their own interests, and there might be all the time in their heart, a preference for their own will. Correspondingly, wicked men would behave well because they were paid so to do; and, in fact, the world would be filled with hypocrisy.

But to those who enquire wisely and prayerfully, there is evidence in nature that a false balance is indeed abomination to the Lord. The man who has been guilty of fraud, finds that the gulf between him and God has been widened by that fact. Whatever measure of confidence towards God he previously had, he now finds that he has less. Whatever in the way of faithful monition he received from his own mind before, or from the Spirit of God, he now receives less. There is thus a degradation of his moral nature. He may make light of the evil thus sustained, but no enemy could have done him so much harm as this, and all his pecuniary gain is nothing in comparison with it. On the other hand the man who rigidly practises what is right, irrespective of consequences, will have confidence towards God and the assurance of a friend, where a friend is most needed, on the throne of the universe. And though he be thrown into a dungeon, as Joseph was, for doing what was right, he will have a peace, a serenity, a joy and a hope that the wicked know nothing of. And at the end, the honest man, the conscientious servant of God will be found in the place of honour and the deceitful man will be seen in his true colours.

It is not hardship, or trial, or starvation that injures the soul, but abundant supply.

INTERNATIONAL BIBLE STUDY.

June 15th, 1879. *Psalm* LXXXIV. 1—12.

In this Psalm the inspired writer expresses the joy that the true Israelite had in the place which God had appointed for meeting with his people. He may have known what it was to dwell in palaces, but there was no place so dear to him as the place where God was specially manifest to his people. The tabernacles of God, the courts of the Lord, the altars of the Lord of hosts, the house of God in Zion, this was the place where he delighted to be, and, if peradventure he was at a distance and deprived of the privilege of assembling with God's spiritual worshippers, he felt it as a banishment of the worst kind. The proper analogue to the temple or tabernacle of the old dispensation is not this or that particular building in which Christians assemble for the purpose of worshipping God, but Christ himself. The temple was a type of him. He is our Shekinah and we see the glory of God in his face. But he has given us a precious assurance that where two or three of his people are together in his name there is he, in the midst. It is the fulfilment of this promise that makes the humblest place in which the children of God are accustomed to meet, a holy place, consecrated in the highest sense. And as the present is a spiritual dispensation, and the revelation of Christ the great thing which the Spirit of God aims at, we need to be careful not to let the mere edifice in which we meet take up our attention to the exclusion of the Master. The Saviour walketh in the midst of the Churches, and these churches are the flocks of believers in different places, rather than the houses in which they meet. The Christian is not insensible of the power of that law of habit which endears to him the place in which he has been accustomed to worship God and see the glory of Christ exhibited in the salvation of souls; but he is to see to it that this does not at any time become a snare. Ritualism appears to be a retrogressive movement, inasmuch as it makes so much of the place where the minister officiates; the locality is apparently more than the worshippers. But as our Lord said that he was greater than the temple, so it may be said that the humblest believer is greater than the building set apart for worship, no matter how magnificent the fabric, or how exquisite the accessories. There is not a word in the New Testament concerning any edifice in which Christians gathered together, except here and there an indication that they met in private houses. After all that may have been accomplished by money or art or symbolism, the least believer though in rags is greater than the gorgeous pile. Wherever we have fellowship one with another, there is the house of God. Of course there is no reason why Christians should not have places set apart for their gatherings, but many reasons why they should have, and it will not be surprising if they wish to have these places such as shall be sightly and convenient. It is the synagogue system that furnished the antetype of ours. It was because the heart of the Psalmist cried out for the living God that he fainted for the courts of the Lord; and as the Lord has specially promised us that he will be present in the gatherings of his people, the place where they come together has attractions for the believer and he will make any sacrifices rather than be deprived of the happiness which he finds in the assembly of God's people.

Perhaps the 3rd verse may be understood thus: when the sparrow finds a house for herself and when the swallow has built her nest where she may lay her eggs, the bird has a feeling of relief and satisfaction; thus is it with me when at length I am allowed to draw nigh to thy altars. To suppose that birds were building their nests in the altar of God is to suppose that altar dilapidated and neglected.

5. In whose hearts (pl.) are the ways that lead to the sanctuary. The very paths by which they reach this place are better to them than other roads.

The valley of Baka is the valley of weeping; the fact that the road to the sanctuary is through it, makes it to be like a place of fountains; as though the abundant rain had covered it with blessings. This is the more literal translation.

11. The Lord is a sun and shield. A shield is for the individual soldier; he has it all to himself; it is for his special protection. The sun is also his, but not exclusively. It is his privilege to have light all along his pilgrim journey as well as defence.

CHRISTIAN WORK.

(*Communicated.*)

Some kind hearted Christian, doubtless a devoted servant of God, in the interval of train stopping at a Railway Station, spoke a few kind words in Jesus' name and gave a tract to a carriage examiner; more precious than gold or silver were those words, that tract was like a message from heaven. That man was a brother just under trial sorely tested and almost discouraged. Before time served for thanks the train is off, the boon blessed car examiner knew him not.

A Christian traveling in train falls in with a soldier, tells him of Jesus, soon finds him out a wanderer. Together they read the word and pray. The soldier just dismissed from a staff post is thus led into the company of a man *who leads* him back to Jesus.

Upon a time a signaller found sick soon confessed himself a sinner back-slidden from God. A few words and prayer. His faith is again plighted to Jessus. A year passed, and he is met again, a happy believer. A young man sick in Hospital was visited and found to be much in the dark regarding conscious religion. A little conversation and he was urged to pray. He said be could not. "Lord be merciful to me a sinner" "Lord that thou shouldest open our eyes." "If thou wilt thou canst make me whole." "Lord save as or we perish" were cited as patterns. He began to pray and there received the Lord. In another Indian Telegraph office that man now prays and labors.

On a journey one soldier brother was met among a lot of jeering comrades all at drink. Almost discouraged at standing alone, tears of joy came unbidden at the sight of a friend. A few words at different stations gave that brother an impetus that may last to the far-shore of time. A traveler entered into converse with a fellow traveler and founed him under conviction for sin. A few words of experience and exhortation and when they parted a few days later that sinner rejoiced in salvation.

An "instant in season" spirit will find labor every where. It is too often thought, especially when people go on long journeys, they can't do much for the Lord. Not so. All along our Indian Railways to-day are found men striving to serve Jesus. Some of them have hard fights at every step. And scarce a man can be found along these Lines who has not been personally addressed about his soul's

salvation. Some of these are "almost persuaded;" many are accustomed to but little of "brotherly kindness." A word kindly spoken, a tract prayerfully given will confer many an everlasting boon, and in many cases will open doors for wider usefulness. Will encourage some, save some, will warn some.

I would that every servant of God would fill his or her pocket with tracts and with a heart all consecrated to the possibilities of a railway journey, make their journey to and fro in India.

Any walk in life or a walk down the street will present many opportunities to do something for Jesus. We too oft regard these as common occurrences that we can as well improve another day. But alas many of them will never come again and the use or abuse of them oft tells the tale of a soul. God gives these opportunities. He sees some soul treading on the brink of hell, he puts him in your way, brother or sister. O speak ere he perish. This kind of "*Christian work*" is oft alas too oft overlooked. But still the order is "go work in my vineyard." Dear Brother or Sister, do so when you travel on train or steamer. "Eternity will tell what a blessing rests on those who serve the Lord."

CAROLUS.

NOTICES.

RECEIVED for the Christian Orphanage, Goolburga, from C. J. Rs. 100; from Sgt. S., 5; from J. H., 2.

THE Rev. Mr. Row will preach the Quarterly Sunday School Sermon, at Dean Lane Hall, to-morrow at 11 A. M.

Epitome of News.

SATURDAY, MAY 31.

—D. in the *Bombay Gazette*: Your correspondent "Peter Pindar," in his letter which you published on Thursday, says that Roman Catholics rejoice in the fact that "their Church in India is quite free from State interference." They have another cause for rejoicing, viz. the drawing at stated periods from an impoverished public treasury a tolerable number of big bags of bright Rupees. They are kept in countenance in this truly Christian proceeding, I am aware, by other churches, so-called Reformed.

—*Bombay Gazette*; Sukkur, 30: A collison occurred last night at Kukh on the Indus Valley Railway between the down mail and goods train. The casualties are one killed and twelve injured. Both engines were much damaged. Col. Medley, Mr. Mallet, and others went down on a special engine and remained all night. There is no interruption to the traffic.

—In the excavations for enlarging the bed of the Tiber, an exceedingly elegant room, belonging to a wealthy dwelling house of the first times of the Empire, has been discovered in the gardens of the Farnesina. The ceiling is formed of the finest stucco, with relievos of figures and ornament in the best taste.

—"Atlas" in the *World* is glad to find that the 'barrister, son of a Liberal M. P.,' lately the hero of a story in which figure a certain Madame Blavatky and a glove thrown from her in India to him in London, which was to be applied to the benefit of his father's eyes, disclaims all connection of his father with the matter. The electors of Tiverton might otherwise have had something to say about it, although no one would suspect Mr. Massey of being touched with the weaknesses of his son, who, it seems, is not only a Spiritualist, but a Theosophist. What it is to be a Theosophist is not quite clear, but it seems that the Theosophist has satisfied himself of the truth of Spiritualism, and is going on to higher things. I wonder by the way, Spiritualism has never turned its attention to the ballotbox. Cabinets and such things are its delight, and I suppose if a magnetic current could only be run into the recesses of the voting-urn, the crosses might be manipulated at fancy.

—At the Madras Gun Carriage Factory, on Wednesday, a large grinding stone which was driven by steam suddenly parted and was propelled with such violence towards the roof of the shed as to shatter some of the rafters, and the fragments of the stone in their descent seriously injured six of the men.

MONDAY, JUNE 2.

—The Str. *Lady Lycett* with Mohamedan pilgrims, left here on the 22nd ult. and had to put back, arriving yesterday.

—The Allahabad paper says:—Government has taken one step in the interests of the starving population of Kashmir. It has earnestly recommended the Maharaja to quit Jummoo his usual place of residence and where he is at present, and go himself to the scene of the distress, in and around Srinuggur. News from there continues all that is deplorable.

—William Bernard who killed an ayah at Assensole, has been sentenced to rigorous imprisonment for six years.

—Miss Victoria Cooke, the circus lady of medal celebrity, met with an accident while performing last night.

—The *Lucknow Witness* gathers the following from the Report of the Am. Bapt. Teloogoo Mission.

"Mr. Clough, at Ongole in the famine of 1876-77 took a large contract to dig three miles and a half of the Buckingham Canal as a Relief work for Native Christians and their friends. The work was well done, in fact, done the best of any on the whole line, according to the written testimony of the Executive Engineer in charge of the canal, the Christians were saved from starving, and great influence was gained over the surrounding heathen. But for 15 months from March 11, 1877, to June 16, 1878, not a single person was baptized, though thousands were clamoring for the ordinance; there was no time or strength to conduct the necessary examinations, and on other accounts it was deemed advisable to wait. The hard work of eleven years previous in all the villages and bazars within the limits of the Mission had made its impression, and the people were familiar with the great doctrines of Christianity. The failure of their idols to help them in the time of their distress had also effectually sapped their faith in the gods of their fathers. They experienced the beneficence of Christianity at the Relief Camp, they saw its practical workings and they heard every Sunday while there the good news of Salvation. They were tired of the hard lot granted them by the Brahminical religion, and longed for something better.

"By the end of May the Relief operations were all closed, and Mr. Clough felt that he had no right to delay longer the baptism of those in and about Ongole whom he was fully convinced were new creatures in Christ Jesus. So the "gate was raised," but when it was once up it was found impossible to shut it down again. The native preachers had for months been preaching all around the district with most unusual earnestness and power, specially helped from on high to meet the demands of the occasion, and great multitudes had believed."

During the seven months that followed, 12,804 adults were baptized, residing in 400 villages.

TUESDAY, JUNE 3.

—An attempt is being made to start a company in Calcutta for the purpose of working some of the recently discovered oil deposits in Arakan.

—We return thanks for the June number of the *Indian Railway Travellers' Guide* published at the *Bombay Gazette* Office. Price 8 annas.

—*Poona Observer*: On Saturday afternoon, Major Daniell, the Superintendent of the Poona District police, accompanied by Rao Bahadoor Hurry Narrain, Police Inspector for the City of Poona, and several constables and chief constables, searched the house of Mr. Annasahib Sangleekur who was the Dewan of Sanglee.

WEDNESDAY, JUNE 4.

—*N. Y. Evangelist*: It is expected that Miss H. G. Brittan, for seventeen years a missionary in the Zenanas of Calcutta, will be present at the Woman's Union Missionary Society Anniversary, and speak for the first time in New York since her return to this country.

—*Christian*:—We have pleasure in announcing the establishment of a new Company for promoting temperance principles amongst our working population. The London and Provincial Coffee-Palace Company (Limited) is to have a capital of 10,000 shares of £1 each, and the list of officers will command general confidence, the Lord Chancellor being President, and Lords Harrowby. Albemarle, Aberdeen, and Kinnaird, and other gentlemen anxious for the diminution of the present drinking customs, being on the Board of Hon. Directors.

—Gunoo, a dacoit, has been sentenced to 7 years transportation. Ten others have been sentenced each to 2 years rigorous imprisonment. 47 have been arrested in the Ahmednuggur Collectorate.

—Mr. H. A. Severn, of Herne Hill, writing to a contemporary, says that deaf persons—or, at all events, persons very hard of hearing—can hear even a whisper spoken into a string telephone, the string of which is carried to their forehead and fastened round the head in a loop. The *Electrician* says the instrument he uses is a tin pot, about the size of a tumbler, having a parchment diaphragm.

—In the *Illustrated London News* Miss Florence Nightingale writes a letter on the Buckingham Canal works and of its extension from Madras to the Godavery district.

—*Times of India*: The adjourned inquest touching the death of Simon Rapoza and three others, who were drowned off the Victoria Bunder by the swamping of the steam launch Moselle on the 26th ultimo, was resumed on Monday at the Coroner's bungalow, Byculla. Upon the evidence adduced the jury was of opinion that the death of the deceased was caused by the rash and negligent conduct of Mr. James Richard Cottell, one of the assistants of the Sassoon Dock, by carrying an excess number of passengers on board of the launch.

—*Bombay Gazette*: General Stewart left Kandahar for Khelat-i-Ghilzai with 3,000 camels attached to his force. He marched incessantly without a halt for eight days. The camels were out from early morning until late at night, had no grazing, and were expected to exist in an arctic climate upon one pound of grain and a little chopped straw not always obtainable. Out of these 3,000 camels, and during that eight days march, 1,200 of the poor beasts were left to die on the road, while out of the remainder but very few subsequently survived.

—Same; *Poona*: "There was unspeakable commotion in the city of Poona last Saturday in consequence of the house of a very great Brahmin, named Anna Sahib Putwardhan, being searched.

—A considerable amount of ill-feeling exists between the Hindoos and the Mahomedans of Vellore. The latter object to the former playing in the disguise of tigers before the car of the goddess of Gengummalt. Lately, the matter has become a grievance, in consequence of the joint-Magistrate twice cancelling the license he had granted the Hindoos for the car festival. The Hindoos urge that the Mahomedans are not, strictly speaking, natives of the place, but strangers who came from Arcot,

ASIATIC SOCIETY

when that city ceased to be the capital of the Nawabs of the Carnatic.

—*Overland Mail*, May 16: Dr. Newman has been raised to the dignity of a Cardinal by the Pope.

The repressive measures in Russia have led to a slight decrease in the number of assassinations; but large fires, destroying the greater portions of the towns of Orenburg and Irbit, have occurred.

Amongst the deaths recorded this week are;—Lady Walsingham; Col. H. D. Griffith, late 45th Regt.; Lieut.-Col. E. C. W. Raynsford, R. A.; the Hon. Maria Otway Cave; John H. B. Ironside, C. B., late B. C. S.; and Robert A. Ogilvie, C. B.

A gift of vestments, &., was presented to Cardinal Newman by the English-speaking residents of Rome on May 14, an address being read by Lady Herbert of Lea. In reply, Cardinal Newman expressed his thanks with so much feeling that many of those present sobbed, (!) and hundreds pressed around to kiss his hand.

The *Record* announces that the London Society for Promoting Christianity amongst the Jews received, on May 12, a telegraphic announcement of the death of the excellent Bishop Gobat on Sunday last at Jerusalem.

A sad accident is announced from Madrid. The Duke of Medina Coeli was out shooting, when his gun went off and mortally wounded him. He died shortly afterwards. The Duke had not reached his thirtieth year, and was married only last year.

The twenty-first annual meeting of the Christian Vernacular Education Society of India wes held on May 12, Lord Shaftesbury, K. G., its president, in the chair, supported by Lord Northbrook, Mr. Lockhart Gordon, the Rev. L. B. White, M. A., the Rev. J. Murray Mitchell, LL. D., the Rev. H. W. Webb Peploe, B. A., the Rev. J. Kilner, and Mr. J. S. Haig, principal of the Society's Training institution at Ahmednugger.—

The report, which was adopted on the motion of Lord Northbrook, who bore emphatic testimony to the importance of the Society's work, referred first to its three training institutions. Through that at Dindigul 287 native teachers and mission agents passed, most of them with credit, and some were still in training for the Christian ministry. Together with those at Ahmednugger and Amritsur, 600 students in all had been in training.

Mr. Browning's new volume of "Dramatic Idyls" has just been published, and adds half a dozen new studies of men and of man to Mr. Browning's picture gallery. They are "problems of life and mind." The first, "Martin Relph," gives the confession during his annual penance of a man now old who in his youth had witnessed an execution which he might have prevented by signalling the approach, observed by himself alone, of the too tardy bearer of a reprieve, and who is perplexed to the last as to whether sudden panic or an impulse of uususpected jealousy kept him silent. The tumult of passion within and without, the surging crowd, the hurried messenger, live as they could not live either in painting or in sculpture, but only in the motion and passion of a great poet's verse. "Pheidippides" tells by the mouth of the hero the exploit of the Greek runner whose achievements in bearing from Athens the summons to Sparta to come to her help against Persia, and the return message, are recorded by Herodotus and other ancient authors. "Hob and Halbert" is a tale of something like parricide, showing how the wild beast's heart in man may by the very rebound from crime be softened into something human, if it be not rather the moral of the poem that it may be punished by a drivelling into something less than human. "Ivan Ivanovitch" is the story of a woman whose sledge is pursued by wolves. They snatch from her her children one by one, and leave her alone living, who might, perhaps, have saved them, and who certainly did not sacrifice herself to them. Judgment and execution are passed and executed upon her by Ivan Ivanovitch, the "Servant of God." The little poem "Tray" is a parable for vivisectionists, and "Ned Bratts" is the story of the conversion of a sinner and criminal of the worst type, with his congenial wife, through the influence of Bunyan's "Pilgrim's Progress." His repentance, confession, and execution, the squalor, physical and moral, of his life and the life about him, the strife of the old Adam with the new, of the blackguard with the saint, are rendered with a fidelity which will shock the ultra-fastidious, who think that poetic literature should keep at two or three removes from reality, and that it should not, even occasionally, touch those awful themes in which the highest impulses struggle with the most grotesque and revolting conditions.

A life of the late Dr. Livingstone is in preparation, under the auspices of his family, bearing specially on his personal and domestic character and his work as a missionary. The preparation of this work has been entrusted to Professor Blaikie.

From St. Petersburg it is stated that in addition to the fires in Russia already reported, others have occured in several villages, causing great distress. Seventy persons have been arrested at Orenburg suspected of incendiarism. Trials of "revolutionists" are proceeding at Kieff. Among the prisoners are three noblemen, the daughter of a Privy Councillor, and a Prussian subject.

—Sir Wm. Muir, speaking at the annual meeting of the London Missionary Society, said: "It was the fashion to say that there were no real conversions to Christianity, and they were talked of as hypocritical; but that really was a most flagrant misstatement of fact. The imputation was too gross to be allowed to pass. He had seen several instances on the part of natives who had under persecution and great inducements to give up Christianity shown brilliant examples of Christian truth, sincerity, and faithfulness. It was the custom of the world to talk of Christianity as if it were effete; but if those who thus spoke only looked to the work which was being done at Madagascar, they would see many young people who had been converted to Christianity, and who had endured great persecution, not less than in the days of the early Christians. Although it was not more than ten years ago when the idols were there cast aside, the natives had embraced Christianity, aud it was growing and becoming a great force."

Thursday, June 5.

—The result of the late examinations for Gilchrist scholarships, as reported by the Secretary of State, show that the first of these scholarships for the present year has been obtained by Joseph Adie, and the second by Parvotinath Datta, both of Calcutta. Mr. Mulligan, of Bombay, (Poona) approached so nearly to Datta that the examiners had some difficulty in deciding between them. Mr. D.N. Mitra (Calcutta), Mr. M. P. Dabadhai (of Bombay) and Mr. C. E. Sunder (Calcutta) have obtained marks which would have qualified them for the scholarships.

—A new temple, dedicated to the goddess of Parthasardy Covil, has been erected in Triplicane, by Rajaruthnum Naicker, at a cost of Rs. 20,000. The building has been two years in erection, and has just been finished. Some hundreds of Vishnu Brahmins have been feasted daily for the past five days in connection with the opening of the building.

—Her Majesty the Queen-Empress has telegraphed to the Viceroy her personal congratulations on the conclusion of peace with Afghanistan. The Maharaja of Jeypore has also offered his sincere congratulations, which the Viceroy has cordially acknowledged.

—The Surgeon General, Bombay, five commanding officers of British regiments, H. E. the Commander-in-Chief, and the Government are unanimously in favour of the abolition of the supply of spirits to the British troops serving in India, and the substitution of an optional extra allowance of malt liquor for the dram of rum now allowed, and the Government of India is so informed.

—We learn from the Shanghai papers that the Viceroy of Chihli, Li-Hung-Chang, has sanctioned the construction of the first telegraphic line in China for the transmission of public messages. The line is to be between Taku and Tientsin, and will be forty miles long.

—*Indian Mirror*:—Those among our Christian contemporaries, who are speculating on the way in which missionaries ought to preach to the "heathen," may profitably read the life of Father Robert de Nobili, a Roman Catholic priest, who once preached in Southern India. This eccentric individual, when he came to India, turned a Brahmin, and, in his ramblings among the Hindus, assumed the high tone and air of "a twice-born." He became proficient in Sanskrit and wrote a Sankrit work which he called the Veda, or Ezour Vedam, calling upon the Natives to acknowledge the infalbility of this work, which he intended to palm upon them as a genuine production of the ancient Hindu intellect. How far these ingenious methods met with success we are not told. But it happened that they were not approved at the Court of Rome. Nobili had to vindicate his career in India before the Papal throne. His able apology of his plan of action, says our Catholic contemporary, "is a most interesting document, evincing thorough knowledge of Hindu doctrines, rites and ceremonies; distinguishing on Catholic principles and notably on the doctrine of St. Thomas Aquinas, between what is lawful, what indifferent, and what illicit in Hinduism."

Friday, June 6.

—The *Bombay Gazette*, with reference to Lord Chelmsford's request for fresh reinforcements, says: "The fact is not a pleasant one to contemplate, that a British General should not, with 16,000 British troops at his back,—iully equipped with all the appurtenances and fnstruments of destruction of modern warfare,—feel himself strong enough to advance against little more than double that number of savages, however brave the latter may be."

This only tends to keep alive the recollection of the contemptuous language used by Lord C. with regard to the Zulus, before his troops had met them.

—Deaths last week, 414.

—Press message; Simla, 5: "Amir Yakub Khan has written thanking the Viceroy for his hospitable reception at Gundamuck; he also refers to his idea of coming to Simla, which he was prevented carrying out by the heat of the weather, the existence of cholera, and the neccessity for attending to the internal government of Afghanistan. He hopes, after inspecting his provinces and frontier, and introducing good government therein, to visit the Viceroy towards the close of the next cold season. The Viceroy has cordially acknowledged this letter, and anticipates confidently the pleasure of meeting the Amir before long at a more convenient season in India."

—We have had very little rain this week.

—*Bombay Gazette*: A bill has been introduced into the Portuguese House of Deputies to effect the sale of all the property belonging to the village communities, confraternities, convents, churches, municipalities, &c., in Goa. The sale is to extend over a period of 15 years, and the proceeds to be invested in the Government paper of Portugal. A distribution of interest will be made annually to the respective sellers. The property to be sold forms nearly 7/10ths of the entire area of Goa, and it is thought that it will be impossible to find local purchasers for the whole of it.

—We hear that the first instalment of Professor Max Muller's "Sacred Books of the East" will shortly appear. The first volume com-

tains a translation of the Upanishads, by the editor; the second the Shu King, Shih King, and Hsiao King, translated by Professor Legge; the third, the Sacred Laws of the Aryas, translated by Dr. George Buhler of Bombay.

—*Cochin Argus*: "The Emma Marr, which was towed to Narakel by the steamer Goa, suffered severe damage. Her Chief officer, we are told, performed a heroic act which deserves to be chronicled. It seems it was impossible on account of the heavy sea for the steamer to approach the vessel near enough to throw a rope to the Emma Marr. The Chief Officer, who is a powerful swimmer, volunteered to swim to the steamer with the rope and he performed this perilous feat with perfect success, and returned to the Emma Marr. The sea around the Emma Marr was so heavy that Captain Shields essayed the experiment of pouring oil on the troubled waters. There being plenty of cocoaunt oil on board, a quantity was poured into the sea, and the force of the waves was perceptibly broken."

—Mr. Biffin, of the Ice Factory, Agra, took by mistake a dose of strychnine instead of calomel, and died from the effects. What is remarkable, he was an able practical chemist.

—*Times of India*; Allahabad:—A telegram from Simla states that Signor Cosonati, the Italian music teacher, and principal pianist at the Simla Monday concerts, during a brawl on Tuesday night in a house of ill fame, stabbed two natives, one of whom was killed and the other dangerously wounded.

—Out of nine clergymen at Lahore, eight, including the Bishop, have pledged themselves to remain total abstainers.

Selections.

CHRISTIAN FIJI.

At the Annual Meeting of the Wesleyan Missionary Society, May 5th, the Hon. Sir A. Gordon, Governor of Fiji gave an address from which we take the following:—

All those who are acquainted in the slightest degree with the history of Wesleyan missions must be more or less acquainted with the historyand origin of their mission to Fiji. You all know, therefore, what was the state of the country when that mission was undertaken. You all know what, within the memory of living men, that condition was—(hear)—perpetual tribal wars, cannibalism, infanticide, murder of widows, every kind of evil and wickedness perpetrated universally. Those were the characteristics of the people of the Fiji Islands. What is their condition now? (Applause.) Their condition now is different from what it was then as can possibly be conceived. (Applause.) Out of a population of something like 120,000 more than 102,000 are regular attendants at Wesleyan churches—(loud applause) and the remaining 18,000 are not heathens, but for the most part members of other Christian Churches. (Renewed applause.) Those who have not made open profession of Christianity are but a few old men here and there, who are not to be considered or thought of when speaking of the Fijians as a people. The people of Fiji are now a Christian people. (Loud applause.) Not to mention smaller and inferior places of worship, about 800 churches have been built. (Hear, hear.) Of course there are some persons who will say that this conversion to Christianity is often but external and unreal. Those statements I certainly am prepared emphatically to deny. (Applause.) No doubt in some cases, where you come to a population of these numbers, the profession of Christianity will be but slight and external. No doubt also, in many cases, their ideas of theology may be different from our own. I dare say that many Fijians habitually use words and expressions which we use, attaching to them very different meanings and ideas from those which are associated with them in our minds; but still, on the whole, I am quite sure that the lives and hearts of thousands among them are really swayed and guided by Christian principles, and that Christian doctrine does exercise a real and true influence over their lives and actions. (Hear, hear.) Out of sixty-two ordained ministers now employed in those islands, over fifty are natives, and nearly all the lesser teachers, such, for instance, as school teachers, number over 3,000, and these are natives also. (Applause.) I, for my-own part, never lose an opportunity of going into a native church, and hearing a native minister preach. (Applause.) I have often asked these ministers, when they have concluded their sermons, to give me the notes from which they had preached. Most of them preach from written notes; though they do not write the whole of their sermons. In that way I have got quite a library of Fijian theology—(a laugh)—and I can assure you that, for the most part, it is very good theology too. (Hear, hear.) I have listened with great admiration to sermons preached by native ministers—admiration not only of their intellectual power as showing that they had grasped and understood the doctrines they were preaching, but also as evidencing that they themselves felt that which they desired to teach to others. (Applause.) There are many of them to whom I have listened with pleasure, and I trust, not wholly without profit. One among them I must especially mention. His name occurred to me while you, Sir, were reading that list of worthies who had departed this life during the last year. He was not in immediate connection with this Society, and, therefore, his name would not come before you. I refer to a native minister, the late Joeli Bulu. (Applause.) Before his death, which occurred last year, a sort of autobiography of him was published some time ago by this Society, and is to be had at your Mission-house in the City. Well, Sir, I do not know that I have ever, or hardly ever, heard from any preacher, English, or native, or foreign, sermons that came more from the heart, or went more direct to the heart, than the sermons of that man. (Applause.) I have heard him speak for a long time, to large audiences, who were wrapt in the stillest silence. It was imposible to hear Joeli Bulu preach without feeling that he was a man whose heart was in his work, who was thoroughly in earnest in doing his Master's business, and who himself had attained that "peace in believing," to a knowledge of which he desired to bring his hearers. (Applause.) He was one of those men of whom we emphatically feel that he has seen God's face, which he now sees for ever. (Hear hear.) I hope I am not wearying you. ("No go on.") If I do not weary you there is one other sermon I have heard that I should like to mention before I go on. It was a sermon preached under very peculiar circumstances, which themselves show what a hold Christianity has now got upon Fiji. (Applause.) About three years ago the last remains of cannibalism and heathenism in that country joined in a sanguinary outbreak, in the course of which they murdered and ate many Christian villagers. That was the last outbreak of cannibalism and heathenism. It had, of course, to be suppressed, which it was very expeditiously and briefly. It is a fact worthy of remark that the Fijian forces employed in the suppression of that outbreak were Christian people. What a contrast their behaviour afforded to all that one had ever heard of before of the behaviour of Fijians in war time. With hardly any white supervision, and with an amount of supervision totally inadequate to restrain them, had they been minded to indulge in their former evil practices, the conduct of those men was, I must say, a lesson which soldiers of more civilised Powers would do well to learn. (Hear, hear.) However, that is not the sermon. After having put down these rebellious tribes, this force occupied a heathen town on the side of a mountain—Vatula. I was there. I had met the gentleman who was in command of this very force. We were there, after the fighting was over, to make arrangements for the government of the district. We had with us a large force of about 800 men. Sunday came round, and there was, of course, on that day Divine service, and in the public square of the town. The forces always took a native chaplain with them. There was something very striking, very moving, to all one's feelings on that occasion, and in that place. We were assembled, upon a lovely sunshiny day—a glorious, brilliant, tropical sunshine. Standing in that town, which is about 2,000ft. above the level of the sea, we saw below us a splendid range of hills, behind us high mountain; and on that village square were drawn these eight hundred Fijian troops, who were about to be addressed by their native chaplain. I dare say you can conceive there was something very striking indeed in hearing—there in the village which had been until then a cannibal resort, where men belonging to our forces, had been eaten not a fortnight before those 800 voices sing out in the open air, in praise of *Na Vakabula Ka Jisu*—the Saviour Jesus. (Loud applause.) I have never felt a more thrilling sensation than I did when I heard that hymn begun in a cannibal town. When the hymn had been sung the chaplain came forward to preach the sermon. What I have already said about Joel Bulu shows the spiritual element there was among these Fijians. I wish now to show you the ready wit with which they make the application of their discourses. The sermon I heard amused me very much. The way in which the subject was applied to his hearers was exactly like the turn which a popular preacher in this country gives to a truth, when he desires to bring it home to us. He took his text from the 13th chapter of the Epistle to the Hebrews, and he preached for some ten minutes, just as a preacher here at home would do, upon the text, and upon the direct application of it, what St. Paul meant, the witness, and so on. Then he gave it a practical turn. He looked round, and said, "But what need have we to go to those ancient examples for witnesses to the truth? What is this place in which we are assembled? Is not this the place in which men have testified by their deaths the faith which was in them? Is not this the place in which men not long ago have been eaten? Have not those empty oven been filled with their bodies? Are not these trees full of their bones? What need have we here further to speak of witnesses to the truth? But," he said, "now anther day has come. These valleys around us"—and he looked towards the gorges behind—"have been full of darkness and sin. Theft, and murder, and lust, and every evil have reigned in them, but now another day has come." And he spread his hands towards the magnificent panorama below us, of hills and plains and rivers. "Now," he continued, "the Sun of Righteousness has risen, and cleared up those dark places; and the time has come when the mountains will bring peace and the little hills righteousness." (Loud applause.)

NO OPPOSITION BETWEEN THE LIFE THAT NOW IS, AND THAT WHICH IS TO COME.

One of the common fallacies of skeptical minds, is that the thought and interest and faith given to the next world is so much subtracted from the use and enjoyment of this. The two worlds are looked upon as antagonistic to each other, and to care for the future is to slight the present. At the recent anniversary of the Free Religious Society at Florence, Mass., it was publicly declared that it would be vastly "better for mankind if all the time and thought which have been given to useless ceremonies and speculations about a world of

which we know nothing, had been spent in learning the best means of drawing out the resources of the earth; of multiplying the comforts and lessening the ills of life; of finding out the best way to reclaim swamps, subdue wild lands, and bring the soil up to its highest fertility; and above all, to learn the true laws of our own being; the cause, cure, and prevention of disease; and how to cultivate those moral and humane sentiments which civilize and ennoble mankind." This fairly and well expresses the sentiment of "Positivists," and of a large class of so-called "Liberals."

There is no question as to the value and importance of all the things indicated in the above quotation. The better this world can be made, and the more ameliorations that can be introduced into the condition of people everywhere, the greater will be the sum of human enjoyment and virtue. Conveniences and comforts and prosperity tend to cultivate and refine human nature. There is no necessary connection between begging and the Beatitudes. Poverty and purity do not go together. The most consummate Christian goodness does not blossom out of ignorance and squalor, like the lily out of mud. Civility invigorates conscience and the social virtues. The science that teaches the conditions of health and welfare and progress, is an ally of religion as well as of civilization. All the elements of material and social well-being are comprehended within every reasonable scheme of Christian faith. Indeed nowhere else on earth are the swamps so effectually drained, and the wild lands so well cultivated, and the laws of life so well understood, and diseases so successfully battled against, as in Christian lands. The average length of human life is probably twenty years greater in Massachusetts than in Madagascar. Where outside of Christendom are to be found so many comforts and luxuries, so many conveniences and arts and sciences, so many of the materials and forces which go to make life rich and beautiful and happy on this earth? And where else on earth is there such prevailing faith in the future, and interest in the final destiny of souls?

The fact is, our free-thinking friends are tickling their fancy with an imaginary opposition which does not exist. The contrast they draw so sharply in words has no corresponding reality in the nature of things. It is part of the commonest prudence to think of the future, and make provision for it. The days overlap. The years run into each other. Forethought is essential to worldly success. It is out of thought for the future, and care for the future, and faith in the future in this world, that prosperity and civilization have largely come. There is necessarily no more quarrel between this world and the next than between this year and the next. This life is an apprenticeship for another. This world is a probation to prepare for a higher; and instead of antagonizing each other, that world completes what this commences, and carries forward what this begins. Moreover, the great thing wanted in this world to stimulate men to the best efforts is motive. The virtues on which personal and social welfare depend would droop and languish but for the motives and appeals which come from faith in an endless hereafter. It is by hope that we are saved, in the most literal sense. In the trials, disappointments, and griefs of life, with sickness and sorrow and misfortune to wrestle with continually, and death always hovering in the foreground, ready to spring upon us unawares from any one of ten thousand ambuscades, what is there to move men to struggle and aspire, to do their duty faithfully, to wear themselves out in the service of others, to practise constant and painful self-denials, but the inspiring thought of immortality? There is no restraint to the wayward will like the awful belief of a judgment to come. It is not less faith in the future that civilization needs, but more; to stimulate men to more unselfish and humane and heroic acts. And no ceremonies are useless, no speculations are vain, which tend to strengthen the legitimate influence of a spiritual world on the mind and life. The religion that adds to the claims of expediency, and to the reasons for righteous living that the present world and life afford, all the superior motives drawn from faith in an endless life elsewhere, is vastly more potential as a working force *here* than the one which has no resource beyond the grave. Thus on the very grounds on which our positivists place so much stress, the Christian Church, with its infinite outlook for the individual and the race, with its heaven of glorious comfort and promise stretching over the earth, stands unimpeached and impregnable.—(*N. Y. Evangelist.*

WHAT PEOPLE WILL SAY.

BY ANNA OLIVER.

At a prayer-meeting recently, the burden of three of the prayers was that we might be "freed from a man-fearing spirit." In some form this thought is frequently expressed in private and in public. We leave duties neglected, lest some one should say we are putting ourselves forward; or we do what we otherwise would not, in order that persons may form of us some opinion we hold to be desirable. Multitudes of men and families sacrifice comfort, health, and self-respect, to grasp and hold, not for the sake of enjoying wealth, but that they may be reputed wealthy by the world. We say "the world," and it sounds large; but really to most of us a very small circle constitutes our world. If some five or six persons approve our course, it is all right with us. In short, "what people will say" gives the key-note to many actions.

Now, a few days since we were pondering the question why it is that, with few exceptions, every one is under the thumb of Mrs. Grundy, when we called to see a friend. Her little child was playing in the room. Presently the nurse-girl came to take him away and prepare him for dinner. But the young gentleman preferred to remain with the company, when mamma interposed in this manner:

"Oh! Willie must go and have his hair brushed. Why, that lady thinks Willie has not had his hair brushed to day. See how astonished she looks! And (to the nurse), Mary, everyone will think Willie has no more clean aprons under you put one on him right away."

This had the desired effect. The child went at once to be brushed and dressed, from fear of what persons would think of him.

The next call made was on a poor sick woman. She had a child somewhat younger than the other—two years old, perhaps. Soon the little one began to cry, interrupting our conversation.

"Oh, my!" said the mother. "See Gampa looking at you. He thinks it awful queer Minnie should cry."

Now, Grandpa was a surly old man, sitting in the corner of the room, reading his newspaper and paying no attention whatever to the child. But Minnie straightened her face and wiped her eyes, to see whether "Gampa" didn't think her "awful queer."

This visit finished, we returned home, and proposed to take Ethel, our own little girl, out for a walk. We asked the lady who has her in charge to put on her coat. But Ethel said:

"Oh, no. I want to wear my 'ittie boo shawl."

Immediately the lady exclaimed: "Mercy on us! If the little girl should go out with only her little blue shawl on, everybody in the street would look at her, and they would all say to themselves: 'Is it possible that little girl hasn't got her winter coat yet?'"

At this Ethel laughed. The coat went on, and the walk proceeded. The young lady carried herself and eyed every passer-by in a manner that said. "Look at me. I've got my winter coat on."

Returned from the walk, her wraps were removed; but her mittens, being novelty from gloves, she did not wish to relinquish.

"Mercy on us!" was again exclaimed. "Did I ever hear of a little girl's wearing her mittens in the house? What would everybody think?"

At this point we sat down, with the clear conviction that we had arrived at the solution of the question previously pondered. From the earliest dawn of consciousness up to maturity, the motive most frequently held before our children is the opinion of others. What wonder that so many of us are slaves to Mrs. Grundy! Boys and girls thus trained will be at fourteen years of age thouroughly self-conscious, and will ask themselves, in regard to every action, not what is wise and right, but "What will people say?" If parents and all who have the care of children will watch themselves, they will probably be surprised in discovering to what an extent they present this motive. It is so easy in this manner to stop children from crying, or induce them to conform to our motives, that the temptation is great. But a very little thought will obviate this and offer true motives of action.

For instance, take the case of Ethel. The very next day she was going to play in the yard, and her warm coat was needed; but again she preferred her shawl, and was 'cute enough to suggest.

"Nobody tan see me in the yard."

We drew her into our arms and said:

"Our little darling must wear her coat, because it is right to do so. Does she not remember how bad a cold and cough and sore-eyes she had when she came from the asylum to live with us? She is now strong and well, and we love little Ethel too much to let her get so sick again. At that time, you know, pet, you had no warm clothes to wear; but now our Heavenly Father has given you home and friends and nice warm things, and He expects you to wear them and keep well. Is it not kind in our Heavenly Father to take such good care of little Ethel?"

By this time the coat was on and buttoned, and the child's lips were held up to us for a kiss, as she said.

"I 'uv Heavenly Father most, and 'ou next,"

And thus with her thoughts drawn off from herself to the goodness of God, she went out to her play.

Now, we submit that such motives are far in advance of the former. Besides, the former are not true. People are not thinking about us, are talking about us. If we pause to reflect, it is very apparent that the world—a few gossips excepted—is thinking of itself, not of us.

The one general reason to be given to children, however young, for any course to be pursued is, because it is right. Why it is right can also usually be explained to them. If we had one generation trained to such motives, we would need fewer prayers against a "man-fearing spirit," and heroes would be more common who would "dare to be a Daniel, dare to stand alone."—*New York Independent.*

Miscellany.

—The following is the opening portion of Baboo Chunder Sen's recent Lecture entitled "India asks, who is Christ?"

(*Continued from our last.*)

Not like Pontius Pilate, but in the earnest and serious spirit of a true and candid enquirer does India ask who this Christ is, who is coming every day nearer to her heart? You must not think, my countrymen, that any secular power, however formidable, has conquered and holds this great country. Who rules India? what power is that that sways the destinies of India at the present moment? You are mistaken if you think that it is the ability of Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field that rules

India. It is not politics ; it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet, nor the fiery cannon that influences us. No, none of these can hold India in subjection. Armies never conquered the heart of nation. Muscular force and prowess never made a man's head or heart bow before a foreign power. No! If you wish to secure the attachment and allegiance of India, it must be by exercising spiritual influence and moral influence. And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. Christ rules British Indian, and not the British Government. England has sent us a tremendous moral force in the life and charactar of that mighty Prophet to conquer and hold this vast empire. None but Jesus; none but Jesus ; none but Jesus ; ever deserved this bright, this precious diadem, India ; and Christ shall have it. If then India is encompassed on all side, by Christian literature, Christian civilization, and Christian Government, she must naturally endeavour to satisfy herself as to the nature of this great power in the realm which is doing such wonders in our midst. India knows not yet this power, though already so much Influenced by it. She is unconsciously imbibing the Spirit of this new civilization,—succumbing to its irresistible influence. Therefore India ought to be informed as to the real character, of the source of this reforming influence, Christ. It is not the British army, I say again, 'that deserves any honour for holding India. If unto any army appertains the honour of holding India for England, that army is the army of Christian Missionaries, and headed by their invincible Captain, Jesus Christ (cheers). Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found, and will continue to find, a deep place in the gratitude of our countrymen. Therefore, it is needless, perfectly superfluous, for me to bestow any eulogium upon such tried friends and benefactors of our country. They have brought unto us Christ. They have given us the high code of Christian ethics, and their teachings and examples have secretly influenced, and won thousands of non-Christian Hindoos. Let England know that, thanks to the noble band, of Christ's ambassadors sent by her, she has already succeeeed in planting his banners in the heart of the nation. God's blessing and India's gratitude will, therefore, ever belong to men such as these, men of character, of truth, men who, in many instances, have been found ready to sacrifice even their lives for the sake of bearing witness unto the truth.

—Rev. W. H. M. H. Aitken :

There was only one Person who could voluntarily offer Himself and be justly accepted as the Substitute for the human race, and that one Person was Divine. And as He is the only One whose satisfaction God could accept, so is He the only One on whose satisfaction our hearts could rest. He only who was one with God could be permitted, without injustice, to bear the wrath of God against sin; nor can we blame the Eternal Judge for vindicating the dread claims of eternal justice by the sacrifice of Him who was one with Himself.

This will be plain to you, if for a few moments you reflect upon some of the common illustrations of the Atonement which we, perhaps, too often hear employed. For instance, I have heard the Atonement illustrated by an incident in school-life, where a badly-conducted boy is about to be punished, when a well-conducted boy comes forward and offers to bear his punishment in his stead. He is allowed to bear it, and the bad boy escapes; but is that just? Would you send your boy to a school where such practices prevailed?

Or again, I have heard the Atonement illustrated by an incident of military life. A soldier has deserted from the ranks in time of war. He is captured, and is condemned to be executed, when another soldier, a friend of his, steps forward and voluntarily offers himself as a substitute, wishing to die instead of his friend, because the deserter is a married man and a father, and he is not. That soldier, who voluntarily offered to sacrifice his life to save his friend, may have been a hero, but the thing was not just, and if it ever really occurred the officer who gave the command to "fire" was a murderer.

Now, all such illustraiions utterly break down, because they fail to illustrate the unique feature of the Atonement to which I have just referred. Our moral sense at once resents the injustice of such acts, and we cannot rest for the salvation of our souls upon that which we feel to be a grave injustice. Thus it is that the mind of man can only rest with full satisfaction upon the Atonement which God Himself has provided, where God Himself is the Victim; for let it never be forgotten that Christ was as much God on the Cross as on the throne. Now we shall all admit that even a man has a right, if he wills, to sacrifice himself for the good of others, nor do we blame him who does so for doing an injustice to himself. But if this right be conceded to man, who shall deny it to God? Surely it must needs be within the prerogative of the Supreme Ruler of the universe to exercise this right, and no one can step in and prevent the sacrifice, or say "What doest Thou?" Even we ourselves justify and admire self-sacrifice in each other, when it is made for the good of others, and shall not God be justified in His self-sacrifice for the good of all?

In contemplating, therefore, the dying Victim, let me bear in mind that He who has thus voluntarily given Himself to the death is no less a person, although clothed with humanity, than the Son of the great God, co-eternal and co-equal with the Father—King of Kings and Lord of lords. Let me understand that it is God Himself, and not a mere creature, that offers Himself to vindicate the majesty of the eternal laws which He has Himself in justice laid down, and my faith has something to rest upon with which it may well be content—a solid rock sufficiently secure to bear the fabric of my hopes, and more than this, an occasion for wondering love which, if anything can, must surely stir my apathetic heart: God gave His own Son from the bosom of His love, and purchased my redemption at the highest price that even God could pay.—(*Word and Work.*)

TELEGRAPHIC NEWS.

London, May 29th: Advices from Peru state that an engagement has taken place off the port of Iquique between two Chilian wooden men-of-war and the Peruvian ironclad frigate Independencia of 14 guns. The result of the action was the sinking of all the vessels.—Sir Garnet Wolseley has started for the Cape to assume command of the British forces there against the Zulus.—Advices have been received that Mount Etna is in active eruption.

London, June 1st: Official despatches which have been published show that Sir Garnet Wolseley was appointed to the command at the Cape partly in consequence of the disagreement which exists between Lord Chelmsford and the Lieutenant Governor of Natal.—Latest advices from Cape Town, dated 14th May state that military operations are suspended at present. The camp at Kambula has been broken up and another formed at the White Umvolosi River, in order to be better able to cooperate with Colonel Newdigate's column. Sickness among the forces still continues.

2nd: A Treaty has been concluded between England and Portugal whereby the latter grants facilities for the passage of British troops and munitions of war, besides free transit for merchandize, across Portuguese territory in South Africa.

3rd: Further advices from Capetown, dated 14th May state that the British advance into Zululand will have to be delayed in consequence of the difficulty experienced in obtaining transport. The troopship Euphrates has sailed from Portsmouth for the Cape.

4th: The liquidators of the City of Glasgow Bank have declared a dividend of three shillings and four pence, payable on the 20th June.

Alexandria, 4th: Owing to the evasive answers given by the Khedive to the protest made by the German Consul General in the name of his Goverment against recent events, and the Khedive's decree of April 22nd last, confirming the national scheme, the German Consul General has expresssd deep regret to the Khedive that the question had now entered a phase involving very serious eonsequences. The British Consul General in Egypt who, on behalf of the British Government, sent a communication to the Khedive upon the position of affairs created by this action in April, has been referred to the Sultan for an answer.

London, 5th: Obituary.—Baron Lionel de Rothshild is dead.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 6th :

For Southampton.—Lieut R B Burnathy, Mr A Hough Mr D Wilson. Mr T J MacMahon, Lieut Bennet, Lieut Staveley Mr and Mrs John Shattin, Capt Boileau, R E Miss Macpherson, Mr C M Bevan, Lieut Montresor and Mr Sharp.

For Brindisi.—Capt F A Aylmer, Mr P G Scott, Mr Plati, Lieut Col H Justice, Rev R Pezta, Hon'ble F B Pearson, Capt J M Taylor, Mr Giles, Major H A McNair, Major B Williams, and Mr A W Paul.

For Venice.—Capt H S Higginson, Mr Scannell, Mr W Jacob, Mr and Mrs Spinner, Mr A Blascheck, and Sisters Theodorine and Walburga.

For Suez.—Mr Aagier, and Mr G W Swayne.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Malwa*, 4th :

From Southampton.—Mr and Mrs Douglas Straight, Mrs and Miss A Smith, Mrs Haig, Mrs Sharpin and infant, Miss E Bird, Mrs Maclaren and infant, Mrs Tudball, infant and child, Mr and Mrs A Drakeford, Mr F J Ross, Mr S M and Mrs Vincent, and Major F Adam.

From Brindisi.—Mr Pigott, Mr Webster, Mr J F Fleet Mr A B Steward, Mr W H Propert, Mr Filgate, Hon Justice Green, Mr R A Krohn, Mr Abbott, Major Smyth, and Mr A Keyser.

From Venice.—Mr R H Vincent, Mr Neville, and Mr and Mrs Shannon.

From Aden.—Col Count Dal Verne, and Mr Lonis Pinto.

Per Str. *Speke Hall*, 5th :

Mrs Piper and two children, Mrs Howard, Miss Harrison, Miss Palmer, and two gentlemen.

Domestic Occurrences.

MARRIAGE.

Gilder—Catley.—June 2nd Methodist-Episcopal Church Egutpoora, by the Rev. G. Bowen, the Rev. George K. Gilder to Emma Eveline, fifth daughter, of Mr Leonard Catley, Egutpoora.

DEATHS.

Bailey—May 23rd, at Dalhousie, of inflammation of the lungs, Alice, youngest child of Wellesley and Alice Bailey, Chumba, aged 2 years and nearly 5 months.

Neale—May 26th, at Hyderabad Deccan, Amelia, Georgiana, the wife of H. Neale, Government Telegraph Department. aged 25 years.

"BOMBAY GUARDIAN."

Subscriptions received from 31st May to 7th June 1879.

W. A. Blunt, 30th June 1879, As. 8; John Rees, 30th March 1880, Rs. 11-4-6; Dr. W. Jeddo, 30th June 1879, Rs. 1; G. Ainsworth, 31st May 1879, As. 8; G. Ainsworth for Customs, 25th May 1879, As. 8; Mrs. Baird, 31st July 1879, Rs. 1; B. Brock; 30th June 1879, Rs. 9; R. Hilton, 31st March 1880, Rs. 6; R. J. Young, 30th June 1880, Rs. 7-10; Private J. Branson, 26th July 1880, Rs. 7-10.

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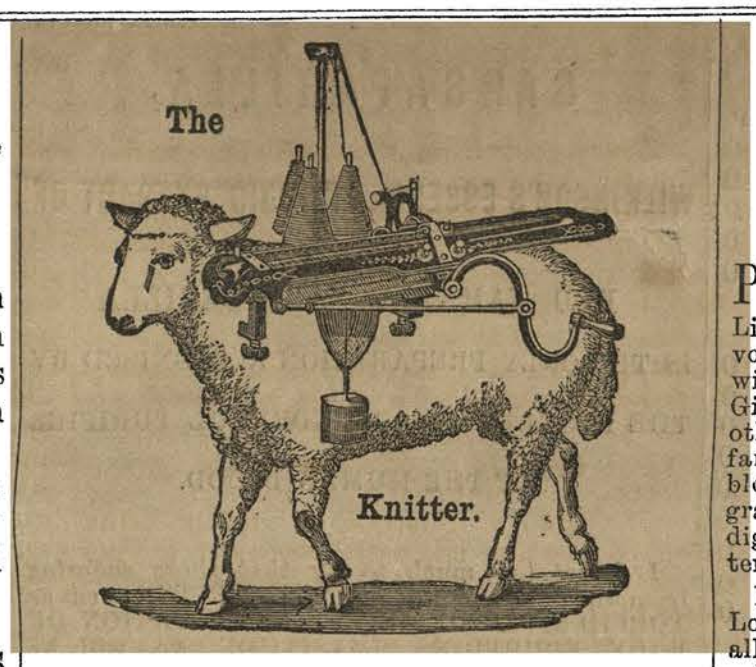

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